1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

7. *Alimizana*.....Boys who are born will become kings or chiefs of tribes.
8. *Alakarabo*.....Girls born in this year will lead irregular lives while the boys will be industrious.
9. *Alakaosy*.....Children born will be sorcerers and will have many progeny.
10. *Alizady*.....Rain is abundant and the crocodiles dangerous.
11. *Adalo*.....*Salamanga* (spirit possession) will be the cause of all illness.
12. *Alohotsy*.....All old people who become ill will die.

The twelve years of this cycle bear the same names as the twelve weeks of the Ikongo month.

THE MONTHS.—The twelve months of the Ikongo year are as follows:

1. *Sakasay*.—In this month the vine *roimainty* flowers and the *harongana* flowers for the third time.
2. *Sakave*.
3. *Volambita*.—In this month general flowering begins, new shoots put forth and the birds mate.
4. *Asaromantsy*.—Flowering is at its height. The *harongana* flowers for the first time.
5. *Asaramanitra*.
6. *Vatravatra*.—Second flowering of the *harongana*. Fruits ripen.
7. *Asotry*.—Time of heaviest rain.
8. *Atsiha*.—The rice becomes ripe.
9. *Valasira*.—Harvest time.
10. *Faosa*.
11. *Maka*.—The coldest month, the manioc loses its leaves.
12. *Hiahia*.

The month *Vatravatra* corresponds to January. The rainy season extends from *Asaromantsy* to *Valasira* inclusive.

THE DAYS.—The Tanala month is a lunar month of twenty-eight days. The days are grouped in twelve weeks of two or three days each. Each of these has something peculiar to it. According to the diviners one can tell the color of an ox without seeing it if one knows the day on which it bellows. The days also determine the sex of the

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

children born on them. On the first, or first two days of each of the twelve weeks only boys will be born, on the last day only girls. The *ombiasy* gives them names determined by the days of their birth. The following table gives the names of the weeks and days and the peculiarities of each.

WEEKS	DAYS	COLOR OF THE OX THAT BELLOWS	NAME OF CHILDREN	
			Boys	Girls
1. Alahamaly (3 days)	1. Lohanalahamaly	Red		
	2. Vontonalahamaly	Spots of white on the hump, head and limbs	Idama	
	3. Faranalahamaly	White face, one horn broken		Ihaova
2. Asaora (2 days)	4. Asaora	Red and white spots	Isoza	
	5. Alahaka	Mouth edged with white		Isiza
3. Alizaoza (2 days)	6. Lohanalizaoza	Speckled black and white	Imosa	
	7. Faranalizaoza	Speckled only on the stomach		Imasy
4. Asaratany (3 days)	8. Lohanasaratany	Striped black and white	Isambo	
	9. Vontonasaratany	Two white spots on the flanks		
	10. Faranasaratany	White end of tail		Isana
5. Alahasady (2 days)	11. Lohanalahasady	Red stripe on the back to the hump	Ihasa	
	12. Faranalahasady	Yellow		Itema
6. Asimbola (2 days)	13. Lohanasombola	Mostly white	Iboba	
	14. Faranasombola	White with the top of the hump black		Ivola
7. Alimizana (3 days)	15. Lohanalimizaha	Chestnut color	Imonja	
	16. Vontonalimizaha	Piebald		
	17. Faranalimizaha	Yellow		Imija
8. Alakarabo (2 days)	18. Lohanalakarabo	Without a spot	Imoha	
	19. Faranalakarobo	Black with red reflection in sun		Imoma
9. Alakaosy (2 days)	20. Lohanalakaosy	Red nape of neck	Ijo	
	21. Faranalakaosy	White spots on throat		Imaho
10. Alizady (2 days)	22. Lohanalizady	White spots on cheeks	Iharo	
	23. Vontonalizady	White pasterns		
	24. Faranalizady	Dirty white		
11. Adala	25. Lohanadalo	A large white spot on each flank	Imara	
	26. Faranadalo	Red, showing yellow when stroked		Ikajy
12. Alohotsy (2 days)	27. Lohanalohotsy	Face and hump white	Ibabila	
	28. Faranalohotsy	Pure white		Inoor

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

NAMING

553 Among the Tanala Menabe naming practices vary somewhat with the gens. In the Zafiakotry gens the child receives a name two days after birth. There is no ceremony for this. This first name may refer to the day on which the child was born, or may be that of an ancestor on either side. If ancestral, it is usually changed in case of illness, on the principle that the ancestor is failing to guard his namesake properly. At about the age of puberty the individual [881] takes a permanent name, always that of an ancestor. Several persons usually take new names together, so as to utilize a single sacrifice and save expense. This name is rarely if ever changed.

In the Manandriana gens young children are called *dedy*, *bao* or, if boys, *pelika*, terms corresponding in a general way to our own "baby." A regular name is usually given from six months to two years after birth, but girls sometimes grow up and even marry without receiving more than a nickname. Children are always named after ancestors on either the father's or the mother's side, the two families disputing for the honor. Names already borne by the living are usually avoided, but there is no absolute prohibition. In some cases an ancestral name of good omen is selected by means of the *sikidy* ("divination").

Several children are named at once. An ox is killed and the sacrificial parts cooked and offered to the ancestors in the village square, not at the sacred place. The invocation is the same as that for ordinary sacrifices, except that the ancestors whose names are being taken are specially invoked and asked to guard their namesakes. The regular sacrificial priest presides. After the ceremony there is an informal feast.

The name taken at this time is usually kept for life, but an adult may change to another ancestral name if he wishes. To do this he makes a sacrifice, followed by a feast to the village at which the change is formally announced. After this it is bad manners to address him by the former name. A change of this sort will be made through a desire to honor some particular ancestor, as a grandfather, not to avert bad luck.

No information was obtained on naming among the Tanala Ikongo.

CARE OF INFANTS

554 The Tanala are extremely fond of children and take the best care of them possible with their limited knowledge of hygiene. Babies are